

# **S T A R BULLETIN**

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Talks and Writings by  
**KRISHNAMURTI**

## *Contents*

Thoughts on Life	- - - - -	66
Talks in the Oak Grove, Ojai	- - - - -	68
Talks at Ommen	- - - - -	75
Intuition and Individuality	- - - - -	81
Life's Problems	- - - - -	83
Information	- - - - -	91

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# Thoughts on Life\*

To know the immeasurable, the eternal, you must be the master of its manifestation—thought and emotion. Then alone shall you know the glory and fulness of Life.

Imperfection lies in the shadow of perfection.

Man demands to be carried to perfection across the abyss of imperfection. But none can carry him.

Make your desire the desire of all.

Action must be born of inward contact with Truth. Truth is eternal and all-conquering.

What will you know of happiness, when you have not walked in the vale of misery? What will you know of freedom, when you have not cried aloud against bondage? What will you know of love, when you have not longed to escape from the corruption of love?

"I want to come to you eventually," cries every man, but there be none who say, "I want to be with you now." Oh, the sorrow of man.

To realize the ecstasy of Life, ride on the wave of enthusiasm; not falsely stimulated, but awakened through love and true perception. Truth is clear to the man of anxious search.

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\*From Krishnamurti's notebook.

Pleasure is bound by tears.

Worship not the dead of yesterday, but the living of today.

Blessed is he who understands the ways of Life.

I have tried the good and evil of men, and dark became the horizon of my love. I have kept the grave morality and the immorality of men, and cruel became my thought. I have sought out the piety and the impiety of men, and heavy became the burden of my life.

Search out the secret purpose of thy desire.

One act of understanding shall put a man on a pinnacle of great vision.

The full-blown flower asked of the sun, "What's my relation to you?"

To be consistently ambitious is as difficult as to be consistently thoughtful.

*(To be continued)*

# *Talks in the Oak Grove, Ojai*

## III

AS long as you are not awakened to the source of your desire, there is no freedom through which alone lies happiness, the understanding of Truth. It is essential to be fully aware of what you are thinking, what you are feeling, and the cause of it, because action can either dispel ignorance or increase it. Ignorance is desire caught up in the pursuit of changing values. You will see that as long as your desire, which brings about action, is in the bondage of constantly changing values, it is never still, it is never tranquil. In pursuing those changing values without understanding them, you increase your ignorance. Enlightenment is desire consummated in the essential. As long as desire, which is the source of action, is held in the bondage of values which have not been understood, there is ignorance. Enlightenment is the realization of essential value and ever abiding in it. So you have to find out by what standard you judge values, and to see in what manner you twist your life to that standard. As long as desire is caught up in beliefs, motives, ideals, even the desire for the ultimate, action is held in bondage; for then you do not understand the immediate, which alone holds the essential.

Now most people think with a background of dead tradition. Their action springs from a crystallized thought. Action conditioned by belief, however magnificent, creates and increases self-consciousness, which is the source, the root, of ignorance. Take a thought which has its roots in belief, such as the belief in reincarnation. Through this

belief thought is constantly being moulded by the idea of continuity. A man who is held in this belief is not living fully, with intense concentration in the present, which excludes all beliefs, all ideas. Others believe in the idea of progress; that gradually through time, through the accumulation of experiences, they will eventually come to that flower of understanding which gives them the realization of Truth. Again, if you have that belief you are not living in the present. You are merely postponing. The present is the whole of time, and what you do not understand creates the future. What you understand fully, abolishes time. If you have the belief that Life, the realization of Truth, can be achieved only on another plane of consciousness, you are but avoiding the present. From this your action is limited, it increases self-consciousness, which is ignorance. You have to free desire of all limitations caused by belief, ideas.

Action based on a motive, on the idea of possession, yours and mine, vanity, lust, cruelty—such action is ever binding. You must become aware, you must know if your thought and emotion are limited by self-consciousness. When I use that word “self-consciousness” I mean a centre in which all the virtues and qualities exist. They are but ornaments; and if you would realize Truth, all show and ornaments must be thrown away. So find out if your thought is narrowed down by any qualities, any virtues, any thought of self. This is not very difficult to do; but there must be the desire for the understanding of the fulness of thought, and then only can action give understanding. Understanding cannot come through beliefs, creeds or ideals.

The past is memory, that is, the incomplete understand-

ing of yesterday's experience. The thoughts and emotions of yesterday, if you have not fully comprehended them, create the memory of incompleteness; today there is the memory of yesterday. Today's incompleteness—incompleteness is only lack of understanding—creates tomorrow, and so there is a continuity of memory which is time. When action is complete today, there is no tomorrow. Yesterday dominates if the understanding of yesterday's experience is not complete. A desire not understood in the present creates time. Tomorrow is but today's incompleteness, so there is the desire for continuity. Examine an experience and you will understand what I mean. If you love someone, there is in that love the desire to possess; but in that love there is also an intense feeling which is of no personality, that clear affection which knows of no distinction. The mind hedges that love about with attraction, conflict, desire and lust. If you can free the mind of distinction, you will come to know love which is the very essence of Reality, which knows neither unity nor separation, which is its own eternity.

Consider the experience of death. The sorrow of death is but loneliness in conflict with love. Someone that you love is dead, and you are lonely, and so there is sorrow. The complete understanding of that experience is to know love without distinction. When you have love that knows not the other as your wife, your child, your mother, your brother, your friend, then there is no death. If you do not fully understand the experience of death, you cling to continuity, you crave to be united with the one you have lost. Hence the idea of life after death, the idea of reincarnation, the craving for continued self-consciousness. The memory of yesterday exists only so long as the understanding of

action is incomplete. To have the full comprehension of an experience, you cannot base thought on belief or on an incentive, but you have to live intensely in the present. You must have a pliable, alert and unburdened mind, free of ideas, beliefs, and then only can you gather the full significance of an experience in the present. Thus you are free of the idea of time.

Self-consciousness, then, is memory, a continuity. Memory does not give understanding, and understanding is not born out of repetition. What gives you understanding is to free the mind of the illusion of individuality and to live intensely in the present, which is to understand fully every experience. I want you to realize the joy of Life, the fulness of Life, not to be a slave to such varieties of changing sorrows, anxieties, pains and longings.

Please do not accept anything I say, but examine carefully, intelligently, without the preconceived ideas of a belief. Understanding does not come to you through the experience of another. If you will consider what I say, you will see that this glorification of self-consciousness, individuality, the ego, does not lead to Truth; for individuality is limitation, it is ever incomplete in itself. The incomplete understanding of an experience creates time which is memory—not to be confused with the memory of facts—and that memory pursues you until you fully understand the experience. This does not mean that you must go out and seek experience. You cannot live without experience; your whole existence is experience. Every minute is a conflict if you are aware of it, but most people avoid this conflict through beliefs, through dogmas, through creeds.

Desire for divinity, for the perfection of self-consciousness, creates ignorance. You cannot find the happiness of

Truth through selfishness. You cannot make selfishness divine. Yet that is what most people are trying to do. The dissolution of self-consciousness, the centre of selfishness, is not annihilation but the realization of eternal Life. Self-consciousness can interpret this eternal Life only in terms of annihilation or continuity, for the centre of selfishness can exist only in the opposites.

Through your own effort to understand the fulness of an experience, which is eternally of the present, you realize Truth, that completeness of ecstasy. To live fully is not to be burdened by any belief whatsoever. In belief I include the conception of the ultimate, for it will ever be an illusion until it is experienced. Only the mind that is pliable and alert, free of beliefs and ideas, can realize the serenity of Life.

*Question: Is not the search for Truth or the intense desire for liberation sometimes a motive for action? You say all motives must be swept away; how then can we seek Truth or become liberated?*

Krishnamurti: To me, there is no question of seeking the eternal in the transient. The eternal is the transient, you cannot search for something that is ever there. What you have to do is to find out the true value of the transient; through the weighing of the transient the eternal is realized. You may be interested in clothes, possessions, in certain actions and ideas. If you are merely carried away by them without fully understanding them, the transient holds you and its true significance has passed you by. Time does not give you understanding, nor a motive, nor a belief; what gives you understanding is diligently to

search out in the present the essential value of your thought and feeling. You cannot have the desire for liberation if you do not understand it, and you will understand it only when you realize it. You can examine my experience, but if you make it your own it will be a hindrance to you. It becomes a guide, a standard, and it perverts your own judgment, your own effort, your own alertness. I am trying to describe to you Truth, that ultimate Reality which can never be told in words. That which has no opposites, when described in terms of the opposites, loses its beauty, its fragrance, its reality.

In understanding the transient, which is the eternal, fleeting joys and sorrows, birth and death, disappear. Understanding does not demand incentives, beliefs. On the contrary, they prevent you from understanding because they hold the mind from alertness in the present.

*Question: You have said that the worship of another is the act of an abnormal mentality, but is not devotion native to the human heart? What is the nature and function of devotion according to your perception?*

**Krishnamurti:** When you worship another you are creating the illusion of another "I am." The feeling of reverence in itself is natural and exquisite, it has no idea of distinction. Devotion is natural when it has not the complication of another. When you worship another there is distinction, and in that there is like and dislike. The unnaturalness lies in looking up to one and looking down on another. Worship necessitates the recognition of the inferior. In understanding there is neither superior nor inferior, because you are complete in yourself. You

have realized that eternal essence, Life, and therefore there is no "another" in your consciousness at all.

*January 31st, 1932.*

*(To be continued)*

# Talks at Ommen

*Summer Gathering, 1931.*

## VII

I WANT to show that although individuality, the ego, must dissolve and disappear, there is a continuity of that eternal essence which is Life. Though the body, particular feelings, limited thoughts, must wear out, yet you can realize that Life which has no division, no distinction of "yours" and "mine," which is completeness. Individuality is effort. Effort creates self-consciousness. You become aware through your effort, aware of yourself as the maker of effort. Through effort, through choice, through struggle, you are self-conscious, and that effort conveys to you the impression of living. The struggle between the opposites gives you the feeling that you are awake, alive, energetic, and creates the illusion of individuality, separateness. In individuality I include personality, particularity, ego, self-consciousness. There is effort as long as there is individuality. You will say to me: "If you take away effort, what is left? Remove the opposites, and where am I? Take away my self-consciousness, and what more is there? If my body, if my emotions, if my thoughts disappear, what will remain?" Such a question, if I may say so, springs from the idea that what is transient can become eternal. That is, you want your body, your mind, your thoughts, to be eternal.

Now I say that the understanding of the eternal lies in the transient. The ego must disappear, and in the process of its dissolution, Truth, completeness, is realized. Reality,

Truth, lies through this gateway of self-consciousness; it is free of all qualities, of opposites, and yet is the outcome of the understanding of qualities and opposites. In freeing yourself from the opposites there is harmony, and out of that harmony there comes a new understanding which is the beginning of awareness, which is not self-consciousness. Awareness has nothing of the personality in it, whereas self-consciousness is the summation of personality. By understanding the opposites and being free of them, the realization of that Life comes into being.

Life is the harmony of mind and heart. Thought, will, desire, opinion, passion, sensation, feeling, like and dislike, are but the beginning of consciousness. When there is harmony the mind is no longer imprisoned in opinion, because opinions belong to self-consciousness, and all self-consciousness is limited. Idea, will and imagination belong to individuality. I am describing the ultimate Truth, which can only be realized through your full self-consciousness and through the liberation of that self-consciousness. Do not think that you are free of will, idea, imagination, when you are still in the fetters of self-consciousness.

Mind, though it is hedged about by personality, must continually seek to become effortless by freeing itself from limitation. Life is intelligence, that is, the summation of all that is essential. It is the mind that corrupts love, and it is by making the mind perfect through intelligence that you free love. Because love has in itself no distinction of "you" and "I," it is complete in itself, it does not depend for its expression, for its growth, for its happiness, on another. It is its own subject and its own object. It is free of repulsion and attraction. That love can be realized,

not by suppressing emotion, but only by understanding. Through the intensity of that continual understanding, personality disappears. Through intensity alone can you lose your limitations, not through suppression. The stronger your emotions, the more quickly all sense of egoism, of self-consciousness, disappears, yielding place to love. That love has neither sensation nor emotionalism; sensation being attraction and repulsion, emotionalism being stimulation from outside. That love is complete, it is its own eternity. When the mind is consumed by the heart, there is harmony; then only comes the full realization of Life. That Life is happiness; not happiness as opposed to sorrow, not the happiness of emotion at its height, but the happiness of completeness which has no division of "you" and "I," which is sustained in itself, which is beyond time, birth and death. It is that undisturbed, inward stillness which is ever renewing itself. That Life is pure action, freed from all self-consciousness.

Through full self-consciousness which is true detachment, in the ecstasy of solitude, man realizes the ultimate Reality. Though he may catch a glimpse of it, it can only be permanent when there is entire liberation from all self-consciousness, the total dissolution of individuality which is the fulness of Life.

Effort is self-consciousness, and as long as there is effort, action is limited. There is action which has not awakened to self-consciousness, which is born out of the unessential, out of ignorance; and there is action prompted by a mixture of the essential and the unessential, of understanding and ignorance. This latter is binding; it is the beginning of self-consciousness. Then there is pure action, the essential, freed from all self-consciousness, all ignorance.

Such action is the understanding of Life itself and therefore it has no binding quality; it is without *karma*.

Consider action born out of ignorance. It has no knowledge of the opposites and is concerned only with the unessential. The man who is caught in this action is suffering in the circle of bondage without knowing the way to free himself. That is, he surrounds himself with the unessential, and though he suffers in that circle of ignorance and unessentials, he has no desire for freedom.

Take a man that accumulates wealth. In the process of accumulation he suffers, he is cruel, he seeks the enjoyment that comes from the unessential. Continually amassing wealth, he clings to it without learning the true value of money, which is detachment from it. Though he is active in the accumulation of wealth, that action is but leading him to ignorance. He has not learned to distinguish the essential from the unessential. Therefore his action is binding him to ignorance.

Another example is worship. Worship, when it looks to another, is but action leading to the unessential, ignorance. In looking to another, which is worship, you rely on another. The looking to another for salvation, for hope, leads but to ignorance because it is pursuing the unessential, still living without the discrimination of action.

Again, there is the sense of possession, not with regard to money, but the desire to possess another. In that desire you suffer, you are jealous, cruel, thoughtless; and if you do not understand love, which is detachment without indifference, you are but pursuing action which leads to ignorance, and you are still imprisoned by the unessential.

The majority of people are caught up in this sorrow without understanding its cause. They surround them-

selves with the unessential, create a wall of unrealities about them, and suffer in that cage. Though in great sorrow they are not freeing themselves, and are ever held in close bondage without the ecstasy of liberation. But such action is not in itself binding because it is born of unconscious ignorance. Action only binds when there is ignorance and understanding, the confusion of the essential and the unessential. This is the awakening of self-consciousness, when there is discernment between the essential and the unessential, when there is effort, when there is choice.

The awakening of self-consciousness is the realization of the difference between the essential and the unessential, between true values and false values. Then action becomes binding, but through that action alone can you free yourself. This is not as difficult as it sounds. As soon as you are trying to discover true values, there is the effort of choice, which causes suffering. When desire is enslaved by fear and by comfort, the effort of discernment creates illusion. Through this effort, you are coming to full self-consciousness.

The majority of people are caught up between these two—action which leads to ignorance, and action in which there is a confusion of the essential and the unessential. The action of ignorance is that in which there is no discernment whatsoever, in which there is sorrow but not the understanding of its cause. Then there is action which includes both the essential and the unessential. To put it differently; so long as you have no real understanding of your action, there is no dissipation of ignorance. By becoming aware of the difference between the essential and the unessential, you know self-consciousness. When there is effort and choice, there is sorrow; and there must be sor-

row as long as man is caught in the choice of the essential and the unessential. Look at yourself. You will see that if you have secret desires which you have not understood, and if your action is born out of these desires then, instead of freeing you, action holds you more and more in the clutches of sorrow. But by becoming acutely self-conscious, that is, by examining yourself, by being self-recollected, mindful, you are beginning to choose, to discern the essential from the unessential. Choice is the continual discovery of Truth. In true discernment lies freedom, the realization of the eternal, the ecstasy that ever renews itself. Happiness is to dwell in the essential.

Truth is its own eternity; in it there is no division, in it there are no opposites, although it is the outcome of all opposites. That completeness, which is beyond time, exists at all times and in all. That Reality can be perceived only through individuality, even though individuality must dissolve. All action must lead to this ultimate Reality, since without that completeness there is sorrow. Action born out of self-consciousness is a limitation, it is binding, and therefore does not lead to happiness; it is ceaseless effort. You will be like a squirrel running round and round in a cage. Before you can realize that pure action which is Life itself, all action must be freed from self-consciousness. To become aware of that pure action which is spontaneous, you must find out if your actions are in the bondage of ignorance, or if they are caught between the essential and the unessential.

*(To be continued)*

# *Intuition and Individuality*

THROUGH reasoning you think you will have intuition. By the process of reasoning you cannot come to intuition. Reason is based mostly on the centre of self, so it does not free thought but rather strengthens that consciousness of self. It leads to logical illusions, because that centre of self is created through the false values of the transient. Intuition is ever constant in man, and it can be realized fully when the centre of self is wholly dissolved. Then, instead of strengthening the self and thus covering up intuition, reason becomes intuition's tool. Intuition is not come at by reason, but by freeing the cause of limitation.

If an idea appeals to you, if it is satisfying, consoling, you accept it, and you call that intuition. Take the idea of reincarnation. You hear of it and, because it appeals to you, you cling to it, thinking it is intuition. So it becomes real to you, and you base your actions and whole life on it. To me, this satisfying appeal is not intuition. It is but attraction. It is the prolongation through time of that centre of self, with more opportunities, greater expansion. This "intuition" is personal, gratifying, and you pursue it, calling it a law of nature or the divine plan. Please do not interpret this to mean that I am either for or against reincarnation. I am talking of Truth, which is timeless.

So, through this so-called intuition, you divide life into this world and the other world, universal consciousness and individual consciousness, basing your reasoning on this

supposed reality. Intuition has nothing whatsoever to do with the particular, and it cannot be limited for the use of the individual. In the process of freeing self-consciousness you develop true reason, which then becomes the instrument of intuition. Thus reason no longer perverts intuition. Reason exists only to express intuition, not to realize it.

Love has no incentive. Though inherently the outcome of motive, action has no motive if born of love. But when that love is confined by individuality, then an incentive is necessary to entice self-consciousness to make an effort towards Truth, which becomes but the glory of individuality.

As long as the centre of self exists you create the universal consciousness, which is but a division of that very centre. Self-consciousness creates duality, and so you have cosmic and individual consciousness, both being false conceptions arising within the limitation of individuality. Hence there is the constant warring of the two parts of the same centre. The personal part asks of the universal part, why did you create misery, injustice, suffering? From this comes endless speculation as to whence, how and whither, which can never be answered because it starts from false reasoning. Only when the centre is dissolved is there peace and the godhead of understanding. Ignorance exists as long as there is individuality, and out of ignorance is born chaos. So do not ask why, but liberate yourself from self-consciousness and you will know.

# *Life's Problems*

## *Some Questions and Answers*

*Question: What value do you put on social service as it is carried out and understood at present? Is not the path to individual liberation likely to encourage selfishness?*

**Krishnamurti:** Friend, by understanding the permanent you alter the sorrow and the burden of the fleeting. You cannot be free if you are limited by your self-consciousness and by a sense of glory in your own individual perfection. It is a contradiction in itself when you speak of "individual" perfection. Perfection is only the result of the freedom from self-consciousness, which frees you from all experience. A person who feels and who is conscious of separateness is not liberated.

*Question: What are the conditions to become your true and devoted follower?*

**Krishnamurti:** There should be no desire to follow or to imitate anyone. I do not want followers, I have no disciples. I do not want position or authority. But you say: "No, it is much easier for me to follow; it is much easier for me to bear a label, to put on this or that badge." There are many shrines on the road, many temples, many gods and many worshippers; but there is only one Truth, and if you are wise, if you are really desirous of finding that eternal Truth, you will leave all these things and fol-

low yourself. If you follow yourself, then I shall be your companion.

*Question: What meaning and value do you attach to the term "world teacher"? Is everyone who reaches liberation a "world teacher"?*

Krishnamurti: Do not trouble yourself with terms, labels and phrases. I look upon the "world teacher" as one who has realized Truth. The ocean cannot be brought to the river, so the river must seek the ocean. Likewise, in order to attain this state of liberation, which may be likened to the sea, the individual must go towards that sea; it cannot come into him because it cannot be conditioned. To me the reality of the "world teacher" is not in the name, but in the fact of attaining this liberation, this enlightenment. To me the reality is that an individual can attain to that freedom of self-consciousness, to that purification, to that liberation of the self which gives to him immense calmness, serenity, pliability, strength and affectionate detachment from all things.

*Question: Will you please make clear once again your attitude towards the Theosophical Society and various religious organizations?*

Krishnamurti: I am speaking of the eternal Truth, which cannot be stepped down into system without betrayal. You are set in your special system, you gaze upon the world through the veil of particularity and desire that others should look at life through that alone, you worship the bars that hold you. Friend, you can never imprison

the Truth in any cage, because it is beyond all cages. It is because you are prejudiced and conditioned that you urge others to come to your conditioned state of understanding. There are many in the world caught and held in the various cages of religion, of orders and societies, but I do not want to talk about these because I want to use all the energy I have in showing the way to Truth which alone is eternal. The Truth of which I speak can never be conditioned or stepped down, and people must leave their cages in order to understand it. I am not going to urge you to leave your cage. I am talking about the eternal, I am talking about that happiness which is everlasting, and not about systems, religions and societies. I am talking about that freedom which is eternal, lasting, which can be acquired only through the understanding of sorrow, of rejoicing.

*Question: What should a woman do when her husband has fallen in love with another married woman? Remain married and lonely?*

**Krishnamurti:** Sorrow gives the perfume of understanding.

This question brings us back to the fact that everyone in the world seeks comfort, instead of understanding. Comfort is easy to come by, but passes away as a shadow. Understanding lasts, but it comes only through sorrow and great struggle.

If anyone seeks comfort, it is through lack of the understanding of life. Comfort always brings stagnation. When a pool is covered with a green scum, because it is still, because there are no winds to stir the waters into motion, it

never reflects the bare eye of heaven. And a mind and heart that are full of comfort, that are well established in comfort, can never reflect or attain that condition which is happiness.

*Question: Why do you say there is no renunciation in life? Please explain.*

Krishnamurti: Why do you want to sacrifice? Why do you want to renounce? Why do you want to give up something which you hold dear? When you give up something which you hold dear, it is called sacrifice or renouncing. But when everything is dear, and everything is life, there is no renunciation or sacrifice. When you sacrifice either through love or through fear, it is a limitation; when you understand, there is no limitation. There is no renunciation to the mind that understands, to the heart that is full. To a mind that is capable of understanding because it has acquired all experience, and to a heart that is full because it is in love with Life, there is no renunciation. Nor is there renunciation to the man who perceives the vision of the eternal, because that guiding light enables him to discriminate between the essential and the non-essential.

*Question: Do you deny the importance of religions and religious organizations, and humanitarian service?*

Krishnamurti: I do not deny anything. I assert that religions are the frozen thoughts of men out of which they build temples and churches. Religions are systematized forms of thought, but as thought itself is Life, you can-

not bind it. Because you are binding Life by codes, by sets of beliefs, by creeds, by religions, there is confusion, conflict and sorrow. Life is free, and if you try to bind Life by religion, which is a systematized form of thought, you will kill Life.

I desire to free man from fear, to make him rely on himself, to show that he can be master of himself, that he is responsible for his own actions, for his own thoughts, for the creation of his sorrow and of his happiness. But because he loves to deceive himself, to shelter himself in the comfortable shadows of the temples of religions, there is no understanding; and hence there is sorrow and continual strife.

Now, in order to help truly, with understanding, you must be beyond the need of seeking help from others. It is easy to get into a condition where you must be always at work. I am told that people are only happy when they are working. A friend of mine once said to me that all the members of his society had been put to work, and at last they had found a medium through which they could release their energy. Why do you want to work? Why do you want to alter other people's conditions or thought? Is it because you have found the Truth, because you have attained that understanding which gives you authority to speak of the Truth for yourself and not on the authority of others? Or is it because you want to forget yourself, to hide yourself from critical examination by losing yourself in work? You will have to answer these questions for yourself.

To serve is natural, is essential, is beautiful; but to serve without understanding, with the desire to impress your own particular form of thought upon others—this is

only interference. If you live with understanding, you will work, you will serve. If you are merely working, you are not living. If you live properly, you are serving, and it is because you are not living properly that all these questions arise.

*Question: Why do you speak against societies and religious organizations?*

Krishnamurti: If you would attain that happiness which is eternal, through liberation, you must give up all limitations on thought and love. There are many paths and ways for the comprehension of transient values, but for the understanding of Truth there is but one path, which is the intense and unwavering desire for Truth itself. For Truth is a pathless land, and only in the world of illusion, of impermanence, are there many paths. It is of this Truth I speak. The rest are like the shadows that lie across the field; you may go through them, but they do not lead you to Life. Through utter simplicity of mind and heart alone can you realize the eternal.

You, who are not accustomed to real freedom, have been content to decorate the bars of your human cage rather than to escape into the open air, the open skies, the open fields. You have imagined that churches, societies, religions, are necessary for your strength. I speak of Life the eternal, and you desire me to bind this within the limitation of your cages. You attribute to me antagonism and destruction because I say Truth cannot be confined and made to serve the fleeting purposes of man.

*Question: Do you consider political or civil authority to be a hindrance to spiritual attainment?*

**Krishnamurti:** Spiritual attainment does not lie in a realm by itself outside of life; it *is* life, it is the harmonious understanding of life as a whole. You cannot separate life into rigid divisions of the political, civil and spiritual. Truly civilized man is not dependent for his conduct and right living upon external authority; he acts rightly of his own accord. It is not the fear of the law that prevents him from disturbing the harmony of social existence. He has no desire to act wrongly towards another because he has found harmony within himself.

You say to me: "This way of looking at life would bring about confusion in the minds of the inexperienced, would bring about utter chaos in the world." Of course it would, if you said to the savage: "Do exactly what you please." But when the wise, the enlightened, those who have found peace within themselves, establish laws for the encouragement of the inexperienced towards freedom, then there will be order. At present you are building a huge structure on false foundations. Neither the law maker nor the citizen has the desire to set man truly free. Laws are imposed without the desire for the realization of Truth, hence there is conflict in the world.

*Question:* Since the broadcasting of dynamic ideas, such as that of liberation, influences action and leads to social dislocations and readjustments, can the exponent of liberation regard himself as responsible only to himself, and decline to share in the work of readjustment?

**Krishnamurti:** The individual problem is the world problem. If the individual has found happiness, has created order within himself, then he will create order in

the world around him; and in helping others to solve their own individual problems, he will help to solve the world problem. You think that in seeking the liberation of the self there is the suggestion of egotism; you think that to be eternally happy is a selfish realization; you think that to be free from all sorrow and strife is a desertion of the world. This is a misconception. Liberation is the very antithesis of the sense of the ego, of "I-ness." It is the ultimate realization for all people. Happiness is the only Truth, unconditioned, without limitation, eternal; and if there is the desire established in each one to attain, there will be order and not chaos. Is there not chaos at present? When the foundation is weak, the structure crumbles. Keep your mind and heart awakened. See the utter chaos which results from so many futile purposes, vain struggles and fleeting enjoyments. And you call that order! No, friend, if the individual seeks realization he will create order wherever he may be, though this order may have to come about through great discontentment.

# Information

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Following the Ojai Camp, Krishnamurti will visit various parts of the United States, sailing for India from New York in the late autumn. At his request, Mr. E. B. Osborne has consented to make the arrangements for this tour.

Krishnamurti will go first to Seattle, where he will give a series of talks (see notice below). After leaving Seattle, he will probably visit Vancouver, B. C. before travelling east. The exact itinerary for his American tour will appear in the next issue of the *Star Bulletin*. All matters in connection with this tour should be referred to Mr. E. B. Osborne, Kinmir Agency, 100 E. 42nd Street, New York, N. Y.

Krishnamurti will speak daily at Moran School, Bainbridge Island (in Puget Sound), Seattle, Friday, July 22nd, through Sunday, July 31st, 1932. Registration is open to all over fourteen years of age. Excellent dormitory accommodations will be available to the first one hundred registrants. Vegetarian food.

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